

Pathway to God



ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION, BELAGAVI

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PATHWAY TO GOD

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Contents

I)	1. Musings of the Editor	Dr. Madhumati Kulkarni	4-5
	2. Message from the Secretary's Desk	Adv. Maruti B. Zirali.....	6-7
	3. Visitors' Response		8
II)	Articles		
	1) Gurudev Ranade's Philosophy of Rational Mysticism (cont.)	Dr. Vivek Apte.....	9-19
	2) On applied Philosophy and being a Scholar of Philosophy	Dr. Aswini Mokashi	20-27
	3) Examples of Utkarsha Alamkara. Tulasidas Doha	Dr. K.B. Dabade	28-29
	4) A.K. Ramanujan on Ramayanas	Prof. H.R. Amarnath.....	30-31
	5) Arthur Osborne's Review of Prof. Ranade's book on Bhagavadgita	Dr. Rajendra Chouhan	32
	6) Deenanath Madhok- Lyricist	Shri Chinmay Dharwadkar	33
	7) Women Saints in Mystic Literature of Karnataka-6	Mrs. Radha Shamrao	34
	8) Yoga-Siddha of Ramanuja	Late. Prof. Dr. K.V. Apte	35-38
III)	Philosophy for Younger Generation		
	1) First Sign of Civilisation	Margaret Mead	39
IV)	Regular Features		
	1) Re-print : Mysticism in Maharashtra		40-42
	2) Reprint : Pathway to God 1966 Issue		43-44
	3) Introduction to Karnataka Mysticism		45-47
	4) Great Thinkers and Philosophers of the world -6	Dr. Madhumati Kulkarni.....	48
	5) Activities of ACPR		49-55
V)	Readers' Response		56-57
VI)	Book Review-16		58-59
VII)	Obituaries		
	1. Padmashri Ibrahim Sutar		
	2. Dr. A.D. Kulkarni		60
VIII)	Miscellaneous		61-62

Musings of the Editor...

Esteemed Spiritual Aspirants,

Here's the first issue of the 2022 laden with a variety of thought-food for mind and soul.

*The year 2021 rolled by amid innumerable national, international chaotic situations not excluding the havoc played by the prevailing pandemic. But time, the Master-Worker neither care nor waits for anyone. Only we have to accept and adapt ourselves to the changing circumstances. It calls for a total paradigm shift in our mindset by uprooting all the unwanted growth of mental weeds such as the six apparent vikaras (deformities/vices) – desire, anger, greed, attachment, arrogance and ego- along with the hidden, invisible, subtle enemies- hatred, enmity, hostility, jealousy and aversion. These are most dangerous and detrimental mental weaknesses that obstruct and stunt our spiritual progression. As such, instead of finding fault with others we need to root out all the negative feelings from our mind and replace them by pure, positive thoughts. Secondly, we must keep on rendering noble service to mankind. Napoleon Hill, in his masterpiece *The Law of Success* puts it thus:*

'Render more service than that for which you are paid,

And soon you will be paid for more than you render,

The Law of Increasing Returns takes care of this.'

Let's also learn to render service through our good thoughts, words and actions and soon we will find exponential profit-flow coming our way. This is Increasing Returns. Further, this in its turn shall pave way for the new and better world order that all our great sages have foreseen. Let's be pro-active in this direction. Let's reset our mindset.

In response to our readers' ardent demand for Readers' Views we are glad to reintroduce it from this issue onwards . Constructive criticism will help us present our best in the succeeding issues.

A number of articles in the present number such as On Applied Philosophy and Being a student of Philosophy, A.K. Ramanujan on Ramayanas, Examples of Utkarsha Alankara- Tulasidasa's Doha, Arthur Osborne on Spiritualism, A Go to Zeno's less Tackled Arguments make us pause and ponder over introspectively thereby widening the horizons of our spiritual knowledge. We thank all the contributors heartily.

We are extremely grateful to all the Members of the Board of Trustees, Chairman, Vice-Chairman, Secretary, Joint Secretary for their continuous encouragement and guidance in publishing this issue.

We are thankful to the entire team of the Impressions for their impressive printing work done so meticulously.

Dear readers, a line in reply by way of your views , will enable us to do our best in the next issue.

Wish you all a very safe and bright New year 2022.

May the Pathway to God be the torch- bearer along your spiritual path.



*Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief*

Message from the Secretary's Desk ...

*"Jaanami Dharmam nacha me provruttihi;
Jaanamyadharmam nacha me nivruttihi..."*

- Mahabharata

I trust the year 2022 and Shubhakrutnama Samvatsara be healthy and hassle free for all of us; and I pray Shri Gurudev for his grace on our spiritual journey in this year.

In this quarter of the year we cherish the memory of Swami Vivekananda, Netaji Subhashchandra Bose and Mahatma Gandhi. These are the spirits who inspire us on the right path. Equally important is the memories of great sadgurus, Saint Bhausahab Maharaj and Saint Amburao Maharaj the path finders of Pathway to God. These revered saints of "Swaroop Sampradaya" i.e. Nimbargi Sampradaya do train our minds in the right direction.

The above said quotation from *Mahabharata* is true in our life also. The capricious mind is always out of our control. It is said that our mind is like a wild elephant. The wild elephants are trained by a trainer elephant called "Kumki Aane", which leads the show. The wild one will be tamed gradually by the "Kumki" elephant. "Guru is like 'Kumki Aane' and he trains our mind once we are associated with a Sadguru. If we fill our mind with his remembrance he will take care of our mind for sure." (Shriranga Mahaguru, Mysore)

The uniqueness of Swaroop Sampradaya and its exponent saints is; they have created a very easy Golden Path to train our mind. One has to simply follow the text called "Nitya Nemavali" i.e. Daily Routine. By doing so our mind has to change in due course. The recent history has seen an evolution by following this. This leads to a great transformation in individual personality. This marvelous mechanism works both at Micro

and Macro levels of the society. That leads to sustained development of our mind body and soul at individual level and results in the formation of conducive social fabric. Nitya nemavali works like a Kumki elephant. It is like a medicine, the result is experienced in due course. That is why Guru is called Bhavaroga vaidya. Shri Gurudev Dr. R.D. Ranade and his Gurus have blessed this world. The country is indebted to them for this masterpiece of social engineering. ACPR is thriving hard to propagate this.

On our book shelf one more is added. The book "Some Problems in the Philosophy of Saint Poul's Philosophy" was released on 23rd January 2022. (details are in this issue). Three more books are scheduled to be released on 9th April 2022. One monumental work, translation of Gurudev's work is under print.

I am very happy to share with you the development of ACPR activities in other centres. Started from Delhi in the year 2010, it is in Pune, Alahabad and Bangalore, our activities are geared upon books are being released, active associates are coming forward to co-ordinate.

As I informed you about the digital platform being used for expanding our activities through seminars and meetings, a new web lecture series has started. On 23rd of February 2022 the maiden lecture was delivered by Dr. Shubhada Joshi. Former Prof. and HOD of philosophy dept. of Mumbai University. 2nd in the series is going to take place on 26th of March 2022.

Once again I solicit your continued support in carrying out ACPR's activities. Good wishes to all.

Jai Shri Gurudev



Adv. Maruti B. Zirli,
Hon. Secretary, ACPR, Belagavi

Visitors' Response

**Academy of Comparative Philosophy & Religion
Gurudev Mandir, Hindwadi - Belagavi**

Hon'ble Ms. Bela N. Naik

Presiding officer, Industrial Tribunal & Labour Court Panaji, Goa.

Who on invitation visited ACPR Gurudev Mandir, Hindwadi, Belagavi at 6 pm on the eve of Book Releasing Function "Reminiscences of Late Prof. N.R. Deshpande."

It is a matter of great pride for me that I was invited as a special guest at an event honouring my teacher and mentor Late Prof. N.R. Deshpande. I am thankful that I got to be a part of the event celebrating his life and time.

Attending the event and being in the midst of my former colleagues and friends brought back a lot of memories and truly made me swell with pride at how far we have come. It was very well organised and everything began on time. The atmosphere at the event was very homely and filled with bittersweet moments. I am touched beyond words. I was felicitated and the day will hold a special place in my heart.

Hon. Ms. Bela N. Naik

Hon'ble Shri Chandrashekar M. Joshi

Principal District and Sessions Judge, Belagavi

Who on invitation visited ACPR Gurudev Mandir, Hindwadi, Belagavi at 6 pm on the eve of Book Releasing Function. "Reminiscences of Late Prof. N.R. Deshpande." It was a memorable, Inspirational event.

Hon. Shri Chandrashekar M. Joshi

Shri Ravindra Joshi

Kutumba Prabhodan,

Akhil Bharatiya - Nagapur - Maharashtra

इस पावन परिसर का दर्शन मेरे लिये अतीव प्रेरणादायक है।

रविन्द्र जोशी
रमा एकादशी
०१-११-२०२१

Gurudev Ranade's Philosophy of Rational Mysticism

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1 MYSTICISM CHARACTERISTICS

Mysticism has the same characteristics as the criteria of God-realisation.

1.1 WHAT IS MYSTICISM?^[1]

It is important to clarify the meaning of the word mysticism which appears often in this paper. Mysticism is the philosophy of God-realisation, which implies and involves the faculty of intuition[1]. What is intuition and how is it different from intellect (बुद्धि), feeling (भावना) and will (क्रियाशक्ति)? Students of psychology know what intellect, feeling and will are, but many of them do not know what intuition is. According to mystics, intuition is a faculty of super-sensuous (beyond senses) experience which is aroused by proper spiritual initiation and practice – Naam-Sadhana. It is not an external sense-experience but rather generated within us in the intuitional process following the path of God. Intuition is something which transcends intellect, feeling and will.

1.1.1 CRITERIA OF MYSTICAL EXPERIENCE / GOD-REALISATION^{[1],[2],[4]}

B.G.(IX.2.) speaks of the mystical experience as प्रत्यक्षवगमम् धर्म्यम् सुसुखं कर्तुमव्ययम्. These words contain all the criteria of mystical experience that could be imagined[4]. Our experience would be real only if it प्रत्यक्ष, i.e., seen by the inner eye in a super-sensuous and mystical sense, not in a physical or physiological sense. सुसुख is beatification or bliss and अव्यय is permanence or continuity.

Thus, the key criteria of God-realisation or mystical experience are: (1) Super-sensuousness, Intuition and Central Initiation, (2) Beatification or bliss, and (3) Permanence or Continuity.

It may be noted that super-sensuousness, intuition and central initiation are merely different ways of expressing the same thing. Super-sensuousness corresponds to transcendence of senses, i.e., beyond senses. Intuition refers to the faculty by which one gets the spiritual experience. Characteristics of central initiation comes from within as opposed to peripheral initiation which impinges on the senses from the outside world. Mystical experiences such as unstruck sounds (अनाहत नाद) forms (रूप), colours (रंग), lights (प्रकाश), smells (गन्ध) etc. come from within, not drawn from the outside world. They are centrally initiated and therefore, प्रत्यक्षप.

The bliss or beatification (सुसुख) enjoyed by the mystic during mystical contemplation is as much above what is called happiness as happiness is above pleasure. The bliss of a saint is as much above the happiness of Socrates as the happiness of Socrates is above the pleasure of a pig⁽⁴⁾.

Continuity or permanence (अव्यय) subsumes universality, both metaphysical and logical, which philosophers like Kant have carefully considered. This continuity subsumes what the great Hindi saint Mirabai (मीराबाई) has spoken about the growth of spiritual experience दिन दिन बढ़त सवायो-increasing day by day. Our mystical experience must not desert us, we may desert it, because at the time of death, we are nowhere, but the experience remains. That अनाहत नाद we hear remains, that mystical form we see remains, while our body falls off, as a great saint used to say.

The ultimate result of the growth of mystical experience would be an asymptotic approximation to reality. The hyperbole never meets the asymptote, but goes on approaching it continually and meets at infinity. The great Dnyaneshwar has said that there is a difference between the highest Sadhaka and God just as there is the difference between 15 carat and 16 carat gold.

The mystical experience must pervade the states of consciousness – waking-consciousness (जागृत), dream-consciousness (स्वप्न), self-consciousness (तुर्या). It should be noted that the state of sleep-consciousness (सुषुप्ती) is excluded here as mystical experience is not considered possible in this state.

The element of super-sensuousness in the intuitive experience is best described in the great Maharashtra saint Tukaram's sayings – a blind man was able to see, a deaf man was able to hear, a lame man was able to walk (आंधळ्याने देखिले, बहिर्याने ऐकिले, पांगळ्याने पाठलाग केला रे). Similar things have been said by the great Hindi saint Tulasidas - a man walks without feet, hears without ears and by another great Hindi saint Surdas – a blind man sees all things. This can be interpreted as follows. Spiritual journey and mystical experience are introspective involving meditation on the Atman. During this process, the Sadhak has to become blind to the external sense objects to be able to “see” the Atman with his inner eye. When he becomes deaf to the external world, he can hear the Naam and the sweet sound of the Paramatman and when he stops running after external sense objects he starts walking on the path of God-realisation. As a saint in his famous bhajan says - नव दरवाजे बंद किये तो दशविध नाद बजता है - when you close the nine doors of your body, introspect, and meditate on the Atman, you hear tens of अनाहत नाद.

1.1 METHODOLOGIES OF MEDITATION^{[4],[2],[1]}

Three chief methods of meditation for God-realisation and their characteristics are described in details by Shri Gurudev^[4] - Ideological, Moral and Mystical. Such descriptions are rare to find so clearly documented elsewhere. Ideological and moral methods are suitable more or less for philosophers and moralists.

1.2 IDEOLOGICAL METHOD^[4]

Ten different points are stressed under ideological meditation. We are to meditate on the idea of God. Absolutistic philosophers who are intellectually inclined, those who want to reach their highest end by philosophical pursuits would find this method very helpful. Let us concentrate on these ten different conceptions of meditation with reference to B.G.

(1) **Purushottama (पुरुषोत्तम)** – Bhagavad-Gita has used the word पुरुष in a very loose sense. All existences in the universe are called क्षर पुरुष. The Self that is immanent in them is called अक्षर पुरुष, while the परमात्मन् who rules over all is called उत्तम पुरुष. We are concerned here with mediation on the उत्तम

पुरुष, i.e., पुरुषोत्तम who rules over all material and spiritual existences alike.

(2) **Sutra (सूत्र)**– Sutra is a thread that passes through the pearls of a necklace. God is such a Sutra as He calls Himself, which passes through all objects, mental as well as physical. मयि सर्वमिदं प्रोतं सूत्रे मणिगवा इव - B.G. (VII. 7.). Upanishads and Vedanta systems use both सूत्र and अन्तर्यामिन्, that is immanent in all the existences of the world.

(3) **Vaishvanara (वैश्वानर)**– It is not only the gastric fire that is spoken of in अहं वैश्वानरो भूत्वा प्राणिनां देवमाश्रितः (B.G. IX. 14.), not the terrestrial fire, nor the fire on the hearth, but the celestial fire as in Herakleitos and Zoroaster. It implies that spiritual entity which lives in all human beings as well as in all material objects of existence. So, contemplate on God by regarding Him as वैश्वानर, the individual and supreme spirit, which inhabits and enlivens all animate and inanimate existences.

(4) **Ravi (रवि)** Contemplate on God as Ravi, the Sun of the World of Ideas as in Plato. Just as sun, Atman is responsible for generation and growth of all objects in the world. यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः – B.G. (XIII. 33.). Just as the Sun, the Atman is uncontaminated by any existences whatsoever, being transcendent to all of them.

(5) **Mayi (मायी)** The Bhagavad-Gita uses the word Maya (माया) principally in the sense of power, though it does not deny to it a touch of illusion. भ्रामयन्सर्वभूतानि यन्त्रारूढानि मामया – B.G. (XVIII. 61.) and मम माया दुरत्यया – B.G. (VII.14.). God possesses this Maya, and lives in a camouflage and does not allow Himself to be seen. Let us try to penetrate the Maya so that we may be able to reach at least the outskirts of some concrete reality.

(6) **Rasa (रस)** The word Rasa is used in three different senses – taste, essence and bliss. रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते – B.G. (II. 59.) refers to taste. Upanishadic expression - रसो वै सः। रसं ह्येवायं लब्ध्वाऽऽनन्दीभवति means mellifluous juice or bliss. Rasa is that अमृत by tasting which one reaches supreme beatification or bliss. So, let us meditate on God as Rasa.

(7) **Tajjalaan (तज्जलान्)** is a very famous Upanishadic expression, that from which all things proceed, in which all things are resolved, and in

which they live and move and have their being. The Bhagavad-Gita has told us to contemplate on God as the source of all things, the annihilation of all things and the life of all things. Meditation on the cryptic word तज्जलान् is equivalent to meditation on the comprehensive twelve-pointed verse B.G. (XVIII. 18.) गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्। प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥ This verse brings together the personalistic and impersonalistic conceptions of God. Think of God in any way you like; but if you meditate upon this one single verse, it will bring you nearer to the knowledge of God.

(8) **Atisthana** – meditate on God as the substratum of all existence. विष्टभ्याहमिदम् कृत्स्नमेकांशेन स्थितो जगत्–B.G. (X. 42.) - I have pervaded the whole universe, says the Lord, by a part of me and have remained infinitely outside.

(9) **Jneya (ज्ञेय)**– meditate on God as the supreme ज्ञेय– either in the philosophical or the mystical sense. Philosophically, we might contemplate on God as transcending all dualities, as being both beyond existence and non-existence, beyond good and bad, beyond the qualities and the qualityless, being untouched and yet the support of all and as being too subtle to be comprehended. Of course, this is a very difficult way of meditation. ज्ञेयं यत्तत्प्रविक्ष्यामि यज्ज्ञात्वाऽमृतमप्नुते। अनादिमत्परं ब्रह्म न सत् तन्नासदुच्यते॥ B.G.(XIII. 12.). Mystically, we might “think” of God as having his hands and feet everywhere, his eyes, ears and faces in all directions, as being within and without all existing objects and as being both far and less – B.G. (XIII.13.).

(10) **Ascharya (आश्चर्य)** – you might meditate on God as the supreme object of wonder. आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद्ब्रूयति तथैव चान्यः। आश्चर्यवच्चैवमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित्॥ - B.G. (II. 29.). God cannot be seen, cannot be expressed by word of mouth, cannot be heard. God is the greatest wonder of all existence.

1.3 MORAL METHOD^[4]

There are many people in this world who do not regard God as a Personal Being, who do not believe in God at all, but who believe in ethical values. Let them contemplate on God as an ethical value. The practice in

Esoteric Section of Theosophical Society is to contemplate on virtues. We can take reference of B.G. (XVI. 1. & 2.).

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः। दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्। and
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्। दया भूतेष्व लोलुप्त्वं मार्दवं ह्रीरचापलम्॥

Thus, you can contemplate on fearlessness (अभयम्), purity (शौचम्), self-control (आत्मविनिग्रहः), equanimity (समत्वम्), equality of life (अहिंसा), bravery (शौर्यम्), compassion (दया), humility (अमानित्वम्) and forbearance (क्षमा).

For example, if you want to develop the virtue of fearlessness, you should try to do one fearless action every day. After a number of days, you will find that that virtue is gathering force in you. No virtue could be contemplated on unless we have practised it day after day in our life. In that way, habit becomes character. The practice of ethical virtues is higher than the metaphysical ideas. Contemplation on moral values alone may not take you to God but it will give you the gun-powder and only a spark might be required to result into a spiritual explosion.

1.4 MYSTICAL METHOD^[4]

The mystical method expounded by Shri Gurudev is suitable for anybody depending on his level of qualifications and ideals. This is a very practical method, used by all great aspirants. It is important though to distinguish between relevant and irrelevant. Gurudev stresses some points which might be useful for beginners, seekers and those who are advanced in their journey towards spiritual realisation. There are four elements under this method, and when all these are fully present, we might say that the mystical method has achieved its purpose. Chapter 6 of the Bhagavad-Gita talks about the mystical method.

Naam-sadhana (नामसाधना) is a mystical method, practised and advocated by saints/ God-realised souls since the Upanishadic period. Gurudev Ranade in his book on Karnataka saints[1] states that all external means of counting beads, practising penance, fasting and torturing the body are of no avail in the process of God realisation. But God-realisation is easily possible by repeating His name with every breath, and at all times, and secretly in one's own heart with utmost love and devotion. One realises

the sweet music issuing from the very depths of one's heart, when one meditates on the name of God with equanimity and devotion. The name (Naam) must have been communicated to the disciple by a spiritual master. The Upanishads repeat from time to time the efficacy of mediation on Om – the supreme symbol which is nothing but Brahman. Om stands for both the means and the end of spiritual life[2].

1.4.1 PHYSIOLOGICALELEMENT⁽⁴⁾

Many people consider that the posture or the Asana has got everything to do with meditation but it not so at all. Many people have spent years performing and perfecting Asanas in the hope that they might achieve spiritual realisation. However, mere postures and Asanas cannot take one far in achieving the spiritual end. Some Asanas can achieve great energy of body and mind, but not necessarily spiritual.

Patanjali in his Yogasutra has told us that the only Asana which a Sadhaka should perform is the one in which he can sit or lie down for a long time and at the same time fill himself with joy in such a way that he may not be required to move from his seat (स्थिरसुखमासनम्). Therefore, any Asana in which we can continue our God-meditation for a long time and in a happy mood is useful for us.

The second point in the physiological element is breath-control. There are various types of breath control. A good number of Kumbhakas have been regarded as having some function to perform in the matter of God-realisation. They might, like Asanas, put the mind in a certain equable mood, but by themselves cannot lead to spiritual realisation. Kathopanishad (कठोपनिषद्) tells us that between the up-going and down-coming breaths resides a beautiful dwarfish God, Vamana, whom all the gods adore.

Bhagavad-Gita (V. 37.) suggests in a cryptic utterance that Prana and Apana must be equalised. Generally, they are not equal, and one is longer than the other. Equalization of Prana and Apana may help create a mental equilibrium. Sometimes both Prana (inhalation) and Apana (exhalation) might stop altogether, and a Kevala Kumbhaka might be produced and the man might live without breathing. This state would certainly be useful for spiritual contemplation. Samkaracharya has said in Yogataravali that there

might be a thousand kinds of Kumbhakas but the best of them all is the Kevala Kumbhaka (सहस्रशः सन्तु हठेषु कुम्भाः सम्भाव्यते केवलकुम्भ एव).

The third point in the physiological element is that of sight. Bhagavad-Gita tells us that we should look at the tip of the nose (नासिकाग्र)– which might mean either the tip or the top of the nose. This is useful only so far as drawing the sight from the external objects to something internal. But the sight must be directed at the spiritual object of perception, not at the physiological tip of the nose. This is meant only to fasten the mind, make it a little composed and to draw it away from the objects of sense-perception. No further value can be attached at to looking at the tip or the root of the nose.

1.4.2 PSYCHO-ETHICAL ELEMENT

This is rather important, and without it no spiritual realisation is ever possible.

The Bhagavad-Gita in a very famous passage tells us that the objects of senses must be sacrificed in the senses, that senses must be sacrificed in breath, breath in mind and mind in Atman – B.G. (IV. 26. & 27.) -

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति । शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥

It is only when this kind of 'sacrificial process' is carried on from point-to-point and Atman reigns supreme that we may be said to have reached a very powerful stage in mystical life.

From ethical point of view, Kama or lust is the chief enemy of man. To conquer lust is a most difficult job and he who has been able to conquer Kama will make easy progress on spiritual path. We are also told that this Kama or lust takes its seat in the senses, mind and reason or intellect. Even to talk about lust, as the psycho-analysts do freely, would itself be an act of lust. The Bhagavad-Gita has no difficulty in saying that as a mirror may be covered by dust, as fire may be covered by smoke or as a foetus might be covered by amniotic membrane, even so our spiritual life may be covered by lust. We have to drive it away and only then would the Atman be born.

Bhagavad-Gita speaks of the great value of concentration for meditation. Any man looking within finds that his mind is wandering all

around and must be turned away from all objects and ideas to be able to concentrate on God. प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः। मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः- B.G. (VI.14.). Just look at the conditions. Let the mind be composed, let fear be away from the mind, let there be no regnant emotion.

Finally, even though we may seem to have conquered our senses and mind, the flavour for sensual and sexual enjoyment remains and can surface any time. Thus, in order to reach the pinnacle of spiritual life, this inner flavour (रस) which lies latent in our mind must be first destroyed, and this cannot be done without a previous vision of God. रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते।- B.G. (II.59.).

1.4.3 DEVOTIONAL ELEMENT

This is a very important. Unless feel an earnest devotion to God, i.e., Bhava (भाव) or Bhakti (भक्ती), there would be little use of merely looking at the tip of the nose or controlling breath or trying to purge the mind of all sensual and sexual ideas, and nothing would be of any avail whatsoever. (अनन्यचेताः सततं यो मां स्मरति नित्यशः। तस्याहं सुलभः पार्थ नित्य युक्तस्य योगिनः- B.G. (VIII. 14.). We are told in this verse that in the first place, we should be inspired with one-pointed devotion towards God. We should have no other object of attachment - अनन्यचेतस्त्वम्. Secondly, we must practise meditation without sacrificing a single moment - नित्यशः and finally this must be continued from day to day, month to month and year to year to the very end of our life - नित्ययुक्तत्वम्. When all these things have been accomplished, then alone does the success in spiritual life become assured. We must note that Bhava भाव or भक्ती, an unexplained and inexplicable love of God, is a fundamental requirement. Bhagavad-Gita further tells us that unless there is the element of surrender in our devotion and unless we resign ourselves completely to the Power and Will of God, no great achievement in spiritual life is possible - तमेव शरणं गच्छ सर्वभावेन भारत- B.G. (XVIII. 62.).

1.4.4 ELEMENT OF GRACE

Grace of God is necessary for the success of our spiritual meditation. God must be moved and only then He will move the world by His Grace. ददामि बुद्धियोगं तं...- B.G. (X. 10.). तेषामेवानुकम्पार्थं...- B.G. (X. 11.). तत्प्रसादात्परां

शान्तिं...- B.G. (XVIII. 62.). The Grace of God descends upon the aspirant who is nearing his perfection in these three stages. In the first place, God gives a particular bent to his intellect and volition, a stimulus and a direction in which he might work – this is बुद्धियोग. Secondly, after he has worked unceasingly in this direction for a long time, he becomes the recipient of God's अनुकम्पा or compassion. Finally, God crowns his efforts with the gift of His blessings – प्रसाद. God actually delivers his goods. It is only when the aspirant has passed through all the three stages –(बुद्धियोग, अनुकम्पा and प्रसाद that we might say that the Grace of God has fully descended on him.

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Announcement

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On Applied Philosophy and Being a Scholar of Philosophy

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Philosophical thinking, even in small doses, can uplift our lives. When combined with mysticism, as in the case of Gurudev Ranade, it can take humankind to the 'Kingdom of Ends'.¹

This was the thought I decided to dwell upon, when the Academy of Comparative Philosophy and Religion (ACPR) asked me to write about being a scholar of academic philosophy and my active engagement in 'Applied Philosophy.' Gurudev Ranade had the capacity to take his disciples to the divine kingdom of ends. We may not have that capacity, but it is still possible to apply our knowledge to socially worthwhile causes, which I tried to do through my interest in academic and applied Philosophy.

A Word for budding Scholars of Philosophy

Students of philosophy who are attracted to the subject for personal, social, or political reasons must start with primary texts rather than with summaries or expositions by commentators. After eliciting what one may consider applicable principles, then trying to apply them in daily life would give one credibility apart from their use in assessing personal life or social situations.

Taking an interest in ideas, going to the sources and primary texts, being widely interested in views from different branches of scholarship, studying for understanding, challenging, and verifying one's thoughts, and developing a mature understanding of philosophical concepts is necessary for creative work. While generating ideas, it is also essential to write well, logically, and coherently. Then one needs to find ways to apply these principles in life and evaluate them in various situations. After this, if one can persevere with academic politics, one has a chance of becoming a philosopher. However, life offers no guarantees.

My Journey as a Student of Philosophy

I cannot talk about my journey without referencing it at the risk of delving into my own life. Since fifteen, I had dreamt of being a teacher of philosophy. I was born and brought up in Pune, India. My grandfather, Late Mr. Shankar B. Mokashi, was the first disciple of Gurudev R.D. Ranade, a Philosopher at the Allahabad University and a Spiritual Guru of the Nimbargi Sampradaya. I had become an assistant and reader of my grandfather since an early age, as he had poor eyesight. He loved reading books on philosophy, and we would read them together. While my understanding of these texts was less than minimal, I enjoyed hearing about the fascinating metaphysical concepts from my grandfather. He would take me along with him when visiting renowned philosophers or scholars such as Prof. N. G. Damle, Kaka Saheb Tulpule, Prof. S. G. Tulpule, Kaka Saheb Karkhanis, Prof. B.R. Kulkarni, Prof. Suresh Gajendragadkar, and others.

When I decided to study philosophy for my bachelor's degree, I knew it was risky, as jobs for the subject were scarce. My parents were rightly concerned about my financial viability. Its such jobs for since I had learned German for 3-4 years in College, I started my first business of doing technical German translations into English for firms around Pune; on the side, I provided German tuitions to school children. This way, I created an alternative source of income, while pursuing the study of philosophy.

While I was in the last year of my B.A., I read whatever I could on philosophy. At one point, I had about thirty-five books sitting on my desk borrowed from various libraries. Around then, I interviewed for the Rhodes scholarship and had made multiple rounds of interviews. However, at the last interview, they asked me to talk about a British philosopher and his views on education. I refused to answer that question, as I had a bias against him for his wayward personal life. I thought it was best to be polite and say nothing. I did not make the last round of the

¹According to Wikipedia, the Kingdom of Ends is a hypothetical state of existence that is derived from Kant's categorical imperative. It is composed entirely of rational beings, whom Kant defines as those capable of moral deliberation, who must choose to act by laws that imply an absolute necessity. It is from this point of view that they must judge themselves and their actions.

allowed me to design and teach a course called 'Greek and Sanskrit: A Comparative Study.' The course ran for three years and attracted a good attendance.

Move to the USA

My life took a turn when I married a physicist and moved to the U.S. I expected to continue my studies in philosophy in the U.S., but that did not work out. American philosophical training is exclusively in the tradition of analytical philosophy initiated by logical positivists in the early 1900s. In contrast, Indian training is more open to a traditional style of philosophical analysis. I would have been required to return to the undergraduate level to be retrained as a philosopher of good standing, which meant another decade of studentship. I did not have the resources or the desire to do that. I was more interested in getting a job, starting a family, and a career. Hence, I chose to change my field, earned a master's degree in human resources management from Rutgers University, and started working in the U.S. corporate sector. I enjoyed working at big-name multinational firms, getting a flavor of financial success for a decade until the recession hit the country in 2008, and I lost my job at a multinational corporation. While my career was grueling yet lucrative, I had the working mother's guilt. We decided that we were sufficiently financially stable by then for me to take a break from the corporate career and concentrate more on raising our family. It allowed me to return to my research in Philosophy, an unexpected benefit. It also allowed me to become the President of the Princeton Research Forum, a prestigious group of independent research scholars in New Jersey of which I was a member for a long time.

Applying Philosophy in Real Life

During my days at Pune University, I once had an opportunity to go to a girls' detention center in Pune to teach Indian Philosophy to the adolescent detainees in that institution. These young girls (age 12-18) were primarily children of the prisoners with the occasional culprit. In that visit, I talked to this group about the Vedas and Upanishads and our ancient tradition of philosophy. The detainees were hearing these stories for the first time. I asked them what they knew by way of our tradition. They knew something about the Goddess tradition, but mainly about the wrath of the Goddess. They believed their current situation was due to her wrath and the

Goddess punishes wrongdoers. However, they did not know how to distinguish between right and wrong. After that initial visit, I sought permission to see them more often. We put positive spins on their life stories, which in psychological terminology one could call CBT (cognitive behavioral therapy).³ Without worrying about the wrath of the Goddess, we talked about the blessings, and we talked about the theory of Karma. The detainees would look forward to my visits, and I was excited to see the positive transformation in their attitude.

These meetings were so successful that they gave me confidence about developing a philosophical perspective. Later in London, I was required to share a room with a depressed student, and I decided to try out my theories on her. In 2-3 months, she recovered from her depression and started competing with me. I realized then that she had fully recovered. After that, of course, I stayed out of her way.

Over the years, I got further opportunities, and I worked on several compelling cases, somehow with positive results. Helping another gives one a perspective. It becomes essential to stay emotionally detached and either not continue with the friendship or keep a distance. It is not easy to help someone with whom one has an ongoing relationship, personal or professional. Likewise, one needs to learn to imbibe these values in one's own life. I find that extremely hard, and despite my theoretical understanding, I need help in that regard.

To quote Gurudev Ranade:

*'How do all things lose their sting before calmness! All passions, all emotions, seem to die away before tranquility. A habitual tranquility is difficult to get. It can't be got except by continued and long practice.'*⁴

In the last few years, I volunteered at the local emergency medical service (EMS) in New Jersey, where the EMS provides ambulance service to help transport patients in crisis to nearby hospitals. While collaborating with these critical patients, I realized that they came from all backgrounds – rich and poor, different races, different educational levels, different ages. Some problems were undoubtedly unavoidable, while others could have

³ CBT is Cognitive behavioral therapy, which helps people see the positive side of life more than the negative. It is a form of treatment for various mental disorders.

⁴ Page 18, 'Reflections (I, II, III) by R.D. Ranade, 1986

been averted with patience and perspective. I decided to get a certificate to validate my work and started philosophical counseling on a business platform. In this regard, I got plenty of good advice from my friends, Dr. Rashmi Pandey, and Dr. Lina Genovesi.

My Book on Comparative Philosophy

Helping others was very fulfilling. I began to think that my book contained ideas that could be useful to people in their daily struggles and assist in averting severe crises. (For example, if a person learned enough detachment in life, they would not try to take their own life due to a job loss.) The thought kept me awake at night, and I decided to publish my book, not as an academic enterprise but to reach an audience interested in applying philosophical ideas to their lives. To my surprise, my writing was considered scholarly enough for the excellent academic publishing press D. K. Printworld to publish the work. My book 'Sapiens and Sthitaprajna' was published in the spring of 2019.⁵ The book is a comparative study of the concept of a wise person from the philosophies of Stoic Seneca and the Bhagavad-Gita. The renowned Bhandarkar Institute in Pune invited me to deliver the P.V. Bapat memorial lecture and discuss my work. Later I also got opportunities to give talks at the Hindu Life Program Princeton University, at the Universities of Delhi and Kerala in India, and the American Philosophical Practitioners Association in New York.

The field of comparative philosophy was not in vogue when I was studying. But slowly, I see it is becoming popular about thirty years later. At one point, I had applied for a lecturer position in ancient Philosophy at a U.S. college (not any prestigious university). One of the staff members explained that one is only a philosophy scholar if one's Ph.D. is either on Plato or Aristotle. I withdrew my application, decided not to pursue philosophy, and continued with my corporate job.

Prof. Sharad Deshpande, who never failed to appreciate my work, wrote the foreword to the book. With multiple monographs to her credit, philosopher Mrs. Madhuri Sondhi painstakingly went through all my

⁵ 'Sapiens and Sthitaprajna' by Ashwini Mokashi, 2019, D. K. Printworld, New Delhi
<https://www.amazon.com/gp/product/8124609632>
https://www.amazon.in/Sapiens-Sthitaprajna-studies-concept-person/dp/8124609632/ref=sr_1_1?crid=J08KIFO51GBL&keywords=ashwini+mokashi&qid=1641247273&srefix=ashwini+mokashi%2Caps%2C155&sr=8-1

applicable in real life. If one is studying or teaching in a U.S. University, training in analytical philosophy is a must. My training in India was insufficient for this purpose. That disqualified me from joining any U.S. University of any merit.

Moving to Oxford

When my husband decided to move to Oxford to accept a chaired professorship, I met with Mr. Shaunaka Rishi Das, the Director of Oxford Centre for Hindu Studies, where I am now a member. The Centre skillfully accommodates Indian philosophy scholars from several disciplines with those working on spiritual philosophy as a part of the chaplaincy. I have found it an incredible experience to interact with other scholars, learn from them, and absorb their teachings.

Plans and Gratitude

I would like to continue publishing my research in comparative and spiritual philosophy. Through my writing, I would like to make philosophical concepts applicable and useful in the lives of thoughtful people. I believe they have the power of enriching and making lives happier and more fulfilled. In a roundabout way, my childhood dreams are starting to become real. But to get here, I had to face unhelpful colleagues, multiple obstacles, unpredictable and unsettling turns in life. So much so that at times, I wondered if I would ever be able to fulfill my dream of being scholar of philosophy.

The journey is ongoing, and I am sure thorns await me in the future. Thankfully, they exist in a garden of flowers, for which I am incredibly grateful. I can now finally fulfill my life's purpose, and I acknowledge my debt and offer my gratitude to my spiritual Guru, Professor and Gurudev R.D. Ranade.⁶

⁶ I am indebted to various comments and reviews of this article by various well-wishers. I would like to thank Mr. Kiran Dabade, Mr. Amol Ghatpande, Ms. Leelavati Sondhi, Mrs. Madhuri Sondhi, and Prof. Shivaji Sondhi for their input at various stages of the writing.

The Example of 'UTKARSHA' ALANKARA Tulsidas' Doha (couplet)

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BOTH PERSONAL AND IMPERSONAL GOD
AS SUBORDINATE TO THE NAME



अगुन सगुन दुइ ब्रह्म सरूपा ।
अकथ, अगाध, अनादि अनूपा ॥
मोरे मत बड़, नाम दुहूँ ते ।
किय जेहि युग निज वस निज बूते ॥ प्रभाव अपार ।
कहेऊँ नाम बड़ राम तें, निज विचार अनुसार ॥

Courtesy : Ranade R.D. (1997:300) 'P-S' SGRST, Nimbal R.S.

Meaning : Aguna/Nirguna (impersonal) and Saguna (Personal) are truly the very Brahman Himself and they are inexplicable, profound, deep, no beginning, no end, and incomparable. According to me (says Tulsidas), the Name of God not only is ??? to God with form, well us to God without form, it has also kept both Saguna and Nirguna under its control.

Thus, Name of God is superior to both God with form and formless God. But in my personal opinion says Tulsidas, Nama is superior to even Rama.

Exposition:

Let us now harp back to the teaching of Tulsidas about the Name of God. Tulsidas waxes eloquent over the superiority of the Name to both Saguna and Nirguna. Saguna and Nirguna, he says, are no doubt both अकथ, अगाध, अनादि and अनूप. They are unfathomable and ineffable.

Granting such high predicates to Saguna and Nirguna, Tulsidas feels no difficulty in exalting the Name above both Saguna and Nirguna. The Name of God is superior to God with form, as well as to God without form.

It might easily be granted that Tulsidas might recognise that the name of God is superior to the formless God; but he excels himself in saying that the Name of God is superior even to God with Form. He tells us that this superiority of the Name to the personality of God is established by the Setubandha. Rama felt a little self-conscious that his Name was able to make stones float on the surface of the sea. But when he personally went and placed these stones on the water, they sank to the bottom of the sea.

Tulsidas is in the habit of occasionally giving expression to his own personal opinions. This is not a bad practice, because very often, from the philosophical point of view, the mention of any personal opinions such as मोरे मत, निज विचार अनुसार are really thankful to the great Tulsidas for having been courageous in explaining his own personal opinions in this manner.

Courtesy : Ranade R.D. (1947:379-80), 'PGHL', SGRST, Nimbal R.S.

Some Effects of Spiritual Experiences

Shri Gurudev once remarked about the effects of Spiritual Experiences thus;

"In the course of spiritual development, all the principles of radio, X-ray etc., can be experienced. The current has to be established with the Infinite and everything is possible. The limit and condition of time and space etc., are no more there. He can see, hear and feel with each and every cell of his body. He can see his own brain or any other internal part and he can understand past, future and everything. The main thing is, we must cultivate our Bhava by constant and continuous Smaran and Satsang. Personal touch with Saints is more valuable than simple Sadhana. Ultimately Grace must descend for real developments. Heart is more important than head."

A. K. Ramanujan on Ramayanas

H.R.Amaranath, Sirsi
9739026592

A.K.Ramanujan (16 March 1929-13 July 1993) was a poet, scholar, linguist, folklorist, translator and playwright. His research crosses the boundaries of various languages such as English, Kannada, Tamil, Telugu and Sanskrit. It can be fairly assumed that his vast work-experience has culminated in preparing the present article on Ramayanas.

The full title of the 30 page- article is '*Three Hundred Ramayanas : Five Examples and Three Thoughts on Translation*'. Even though the article does not provide a list of 300 Ramayanas, it mentions Ramayanas in more than 22 languages. The five examples discussed are i) of Valmiki in Sanskrit, ii) of Kampan in Tamil, iii) of Vimalasuri in Prakrit, iv) of tamburi dasayyas in Kannada, and v) of Thailand in Southeast Asia. The three thoughts on translation are related to the iconic, the indexical and the symbolic.

The article begins and ends with two stories about Hanuman's search for Rama's ring in the netherworld. At the beginning is the context of 'Ramaniryana' with 7 characters in it : Rama, Hanuman, King of Spirits, Vasistha, Brahma, Lakshmana and Visvamitra. The story is about almost infinite versions of Ramayana.

Ramanujan compares Valmiki's Ramayana with Kampan's Iramavataram with specific detailed analysis of the Ahalya episode in the two. He observes that in Valmiki, Indra seduces a willing Ahalya whereas in Kampan, Ahalya realises she is doing wrong but cannot let go of the forbidden joy. Kampan is more dramatic than Valmiki. In Valmiki, Rama is not a god but a god-man. In Kampan he is clearly a god. Ramanujan observes that Kampan of the twelfth century was influenced by Tamil bhakti movement, particularly by Nammalvar, a Sri Vaishnava saint.

In the Jain tradition, particularly Paumacariya of Vimalasuri, Ravana is one of the 63 salakapurushas. Ravana is killed by Lakshmana, not by Rama, because Lakshmana is vasudeva and Ravana is prativasudeva. In some Jain tellings Sita is the daughter of Ravana. Ravana is a tragic figure

and vanaras are just monkey-flagged. Even 'Dashamukha' is explained rationally.

In the folk narrative of Kannada tamburi dasayyas, Ravana is called Ravula and the focus is on Sita. Sita is born to Ravana and Mandodari by a magic mango given by a jogi, who is none other than Shiva.

In the Thai Ramakirti, Shurpanaka's daughter takes revenge on Sita by inducing her to draw a picture of Ravana. Though Rama is an incarnation of Vishnu, he is subordinate to Shiva. The Yuddhakanda or the War Book is very elaborate.

There are two types of endings to the Ramayana stories : a) one ends with coronation of Rama and Sita after Ravana's death, and b) another ends with renunciation of Sita by Rama and proceeds towards birth and victory of Lava and Kusha.

Regarding translations, Ramanujan distinguishes three types: i) iconic or faithful to the original in structure as in Kampan, ii) indexical as in Bengali version, Rama's wedding being similar to Bengali customs, and iii) symbolic producing counter-texts as in Jain and Thai traditions.

Ramanujan ends his article with a humourous story about listening to the *Ramayana* - being sweet, heavy and salty during three nights. On the fourth, the listener finds Rama's ring for Hanuman and is considered among wise elders.

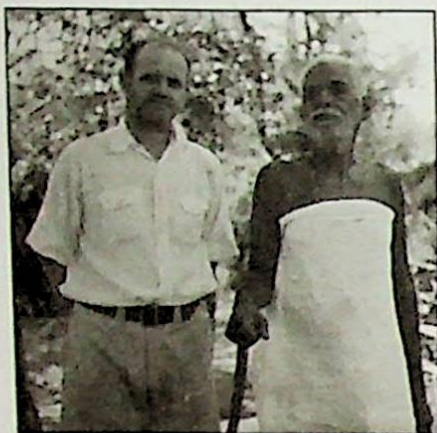
The article is a product of hardwork and deserves appreciation. However the writer does not seem to note difference between 'seduction' and 'temptation'. Secondly, the word 'Sita' in Kannada means 'he sneezed' as the writer holds; but it can also mean 'bring sweet'. Lastly, the words like 'oedipal' and 'womb-envy' donot appear proper in analysing pre-Freudian compositions. To conclude, what 'Hanuman' cannot do, 'Anjaneya' can do.

(Notes for the sixth semester English optional students, 2022 batch, Women's College, Sagar-Kuvempu University, Karnataka)



Arthur Osborne's Review of Prof. Ranade's book on Bhagavadgita

Dr. Rajendra Chouhan



Arthur Osborne with
Shri Raman Maharshi

Arthur Osborne was an English writer on Spirituality and Mysticism, an Influential disciple & Biographer of Sri Ramana Maharshi

THE BHAGAVADGITA: By R. D. Ranade. (Bharatiya Vidya Bhavan, Chaupatty. Bombay-7, Pp. 321, Price Rs. 10.)

Books on the Gita continue to multiply but few among them have the maturity of thought and unity of vision that underlie Dr. Ranade's exposition. A philosopher himself, trained in the ways of the logical intellect, the author weighs the contributions and the shortcomings of every notable theory advanced by scholars on the Gita and offers his own study of the scriptures in terms of God-realisation.

The work is divided into five parts and deals with the subject in a historical survey. Dr. Ranade first studies the relation of the Gita to the Upanishads, the Sankhya and the Brahma Sutras; he examines the different meanings given to the same terms and the varying connotations of certain key conceptions, such as Avyakta, Kaivalya, Asvaththa, in the Gita vis-a-vis the other ancient texts.

He then proceeds to expound the viewpoints of the Acharyas Shankara, Ramanuja and Madhva and others. He pays special attention to Jnaneshwara, particularly to what he calls his doctrine of "asymptotic approximation to Reality" which holds that there can never be complete identity of status between the seeker and God.

The third and fourth parts cover the various theories of modern scholars—Western and Eastern—and the author's own interpretation, in terms of modern thought, showing how the Gita leads the being through a mental and moral discipline towards the Gates of the Spirit opening on a supreme Beatitude.

A most useful addition to Gita literature.

-Arthur Osborne

(Courtesy: The Mountain Path, Vol. 1, No. 4, October 1964)

(Collected by Dr. Rajendra Chauhan)

Dina Nath Madhok – Lyricist of ‘Nain hin ko rah dikha prabhu’

- Chinmay A. Dharwadkar, MBA



नैन हीन को राह दिखा प्रभू
पग-पग ठोकर खाऊँ मैं
नैन हीन को राह दिखा प्रभू
पग-पग ठोकर खाऊँ मैं
नैन हीन को (१)

तुम्हरी नगरिया की कठिन डगरिया
चलत चलत गिर जाऊँ मैं, प्रभू
नैन हीन को राह दिखा प्रभू
पग-पग ठोकर खाऊँ मैं
नैन हीन को राह दिखा प्रभू (२)

चहूँ ओर मेरे घोर अंधेरा
भूल ना जाऊँ द्वार तेरा (३)

एक बार प्रभू हाथ पकड़ लो
मन का दीप जलाऊँ मैं प्रभू
नैन हीन को राह दिखा प्रभू
पग-पग ठोकर खाऊँ मैं
नैन हीन को (४)

Dina Nath Madhok (The son of a first class postmaster) was born at Gujranwala in Pakistan on 23rd, October 1902. He failed in B.A. as he used to spend much time in Mehfil and dramas with one of his Farsi professors in Lahore. Later, he worked in the Indian railways for several years.

He arrived in Bombay (Mumbai) in 1931. The next year, he wrote lyrics for the film Radhe Shyam. He penned the devotional lyrics like ‘Nainhin ko rah dikha prabhu’ in the film Bhakta Surdas (1942). His soundtracks, especially for Bhakta Surdas and Tansen, enjoy popularity to date.

He also wrote screenplays for a number of films including Bhakta Surdas and Tansen. He has directed 17 films in his 116 film career. He has produced around 850 songs. His songs were simple yet had Universal appeal. He was regarded as one of the top lyricists in the 1940s earning himself the sobriquet “Mahakavi Madhok”

Madhok left for heavenly abode on 9th of July 1982 in Hyderabad.

* Vide Ranade R. D. (1997: 146-147, 509, 521) Parmartha Sopan – Source book of ‘Pathway to God in Hindi Literature, Shri Gurudev Ranade Samadhi Trust, Nimbhal (R.S)

* Ranade R. D. (1997: 161-162) Pathway to God in Hindi Literature, Shri Gurudev Ranade Samadhi Trust, Nimbhal (R.S)

Women Saints in Mystic literature of Karnataka-6

Mrs. Radhashamrao, Dharwad

Translation: Editor

SARASABAI

Sarasabai hails from Gondakere, Chiknayakanahalli, Tumkur. She belonged to 18th Century. Her father was Bapu Hanumantha Rama and mother was Kaveri. Sarasabai had six siblings. Her husband M.B. Krishnaraya was a leading criminal lawyer in Chitradurg. Sarasabai was his third wife who had five sons and three daughters from him. After the death of her husband Sarasabai surrendered herself to spirituality. She was offered the divine seal 'Rama Vallabh Vitthal' by Muddu Mohandasa who stayed in Devarayanadurg.

Sarasabai composed verses on Ganesha, Haripada, Lakshmi and all other gods in a very simple style. Bhakti is most apparent in all her songs. Being in close contact with Dasakoota and Uragad Vitthal Group she used to conduct Harinaama bhajans. She was bold enough to emphasize her Bhakti and God's glory through her songs.

Specimen verse-

In Praise of Ganesha

O elephant-faced, I fall at your feet
Grant that I ever chant Brahma's Father's name.
O thou as sire to Vedavyasa
Thee wrote down the Vedas blissfully. 1

Thou Guru, to Jagannathdasa
Thou poured down the Nectar-Essence on earth... 2

O thou Vishwambhar, warding off my audacity
Make me ever utter the Name of Master of Yadjna.... 3

Offer me boon that Rama Vallabha's name
be ever uttered by me..... 4

To be continued...

Yoga-siddha of Ramanuja

Late Prof. Dr. K.V. Apte, Sangli

Mob: 9423829591

N.K. Apte

Brahmasutras also known as Vedanta-Sutras or Badarayana-Sutras or Sariraka-Sutras are one of the fundamental texts (Prasthanatrayi) of the Vedanta philosophy. They are divided into four chapters (Adhyaya), and each chapter is again divided into four quarters (Pada). Among the various quarters, the second quarter of the second chapter called Tarka-pada stands on a different footing, as it undertakes the criticism of philosophical theories opposed to the Vedanta doctrines by means of speculative and logical arguments, independent of Sruti / Veda or scriptural texts.

There are many factors that have rendered Brahma-Sutras rather unintelligible in themselves, so much so that they 'by themselves....do not produce any sense² whatever independent efforts may³ be applied to them.' This view, some one may say, is rather an exaggeration. Yet the fact remains that Brahma-sutras cannot be adequately and properly understood, without the aid of commentary that explains them.

Sribhasya of Ramanuja, a champion of Qualified Monism (Visistadvaita Vedanta) is one of the well-known commentaries on Brahmasutras. Ramanuja takes Brahma-sutras II.2.31-34 as directed against Jainism. Now prior to his refutation of Jaina views, he states the Jaina doctrines. One of them is the tenet of souls (Jiva) in Jaina philosophy. About these souls, Ramanuja writes :- In Jainism, the souls are of three⁴ kinds namely souls bound or in the state of bondage, yoga-siddha souls, and souls liberated.

Now, among the varieties of souls given in Jainism, the variety 'Yoga-siddha' is not found. Naturally, a question arises :- Is Ramanuja wrongly mentioning 'Yoga-siddha' or is there some reasonable explanation for the term Yoga-siddha? This question is discussed in the present paper.

Jiva (soul) and Ajiva (non-soul) are the two basic or fundamental⁵ padarthas (realities) in Jainism. (The words padartha, artha, vastu, etc. stand for substance (dravya) which is the ultimate reality in Jaina philosophy) (See :- Pravacanasara, 105; Tattvartha-sutra, 5.29; Syadvada-

Now, a Sayoga-siddha means a Siddha with yoga in him. The word 'Yoga' in this context has a technical meaning. Yoga is the activity¹⁹ of the body, speech and mind which is the cause of the influx or inflow (asrava) of actions into the soul. Or, the word 'Yoga' means²⁰ the vibration of the pradesas of the soul. According to Jaina view, a soul has²¹ pradesas or avayavas or parts.

Now, this 'Yoga' is twofold :- (1) If the vibration is with passions, the inflow of actions leads to the bondage of the soul, and it is called Samparayika or mundane inflow. (2) If, on the other hand, the vibration is without passion i.e. if it is pure vibration as is the case in the eleventh, twelfth and thirteenth stages and if it does not lead to bondage, it is called Iryapatha i.e. transient or fleeting inflow (of actions). In other words, this second type of 'Yoga' is not binding on the soul; it is no hindrance to the salvation. This will make it clear that the 'Yoga' of Sayoga-kevalin or Sayoga-siddha in the thirteenth stage is not binding for him, and hence he is released from the bondage of actions.

Further, a Sayoga-kevalin or a Sayoga-siddha in the thirteenth stage is free from²² Destructive (ghati) actions. He therefore regains his original infinite (kevala) knowledge, perception, power²³ and bliss which were obstructed by the destructive actions, and becomes liberated. In other words, a Sayoga-kevalin / a Sayoga-siddha is an Arhat, a redeemed soul who is still in his human²⁴ physical body with vibrations; for an Arhat is free from²⁵ destructive actions. In other words, an Arhat / Sayoga-kevalin / Sayoga-siddha is a liberated soul in this very life (jivanmukta).

Salvation, according to Jaina philosophy, is twofold²⁶ namely salvation when a person is living and salvation after a person is dead. Now, if we glance at the various descriptions of released soul in Jainism, we find that one set of descriptions refers to souls released in this very life, some of whom²⁷ become Tirthakaras establishing the Jaina order, while the second set of descriptions refers to Videha-muktas who are²⁸ without a human physical body and who stay²⁹ at the top of the world. To be brief :- Siddhas in Jainism are twofold namely (1) released in this very life, and (2) released after death. And a Sayoga-siddha as seen above falls in the category of jivanmuktas.

In view of the above discussion, we can say that the Yoga-siddha of Ramanuja can correspond to Sayoga-siddha of the Jainas. Here then we

expect that Ramanuja should have used the Sayoga-siddha in place of his mere Yoga-siddha. In this connection, it is not known whether Ramanuja had actually used the word 'Sayoga-siddha' and a scribe not understanding its meaning in Jaina philosophy changed it to 'Yoga-siddha', dropping the first 'Sa' or whether the word 'Yoga-siddha' is a misprint for 'Sayoga-siddha' in the printed editions of Ramanuja's commentary. Whatever be the case, it will be clear that the 'Yoga-siddha' of Ramanuja can correspond to Sayoga-siddha' in Jainism.

References

(References are in English, Sanskrit and Prakrit languages).

1. For these factors, vide : Ghate, Vedanta, Pp. 46-47.
2. Dr. S. K. Belvalkar in his Basumallika Lectures on Vedanta (Part I, Pune, 1925, P. 156 ff) has tried to give the philosophy of Brahmasutrakara, on the basis of the sutras alone, independent of any commentary thereon.
3. N. Shastri, A Study of Sankara, P. 84.

Announcement

Articles sent to Pathway to God should be :

1. *Original articles on philosophy, mysticism, spiritualism not published elsewhere.*
2. *They should not exceed 4 pages of A4 size paper.*
3. *They can be emailed /posted.*
4. *They should be neatly typed.*
5. *They should be in English only.*

- Board of Editors.

First Sign of Civilisation Anthropologist Margaret Mead



Anthropologist Margaret Mead was asked by a student what she considered to be the first sign of civilization in a culture.

Mead said that the first sign of civilization in an ancient culture was a femur (thighbone) that had been broken and then healed.

Mead explained that in the animal kingdom, if you break your leg, you die. You cannot run from danger, get to the river for a drink or hunt for food.

You are meat for prowling beasts. No animal survives a broken leg long enough for the bone to heal. Broken femur that has healed is evidence that someone has taken time to stay with the one who fell, has bound up the wound, has carried the person to safety and has tended the person through recovery.

Helping someone else through difficulty is where civilization starts.
We are at our best when we serve others. Be civilized.

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जरात्युत ॥१॥

Sattva draws one to joy and Rajas to action; While
Tamas, clouding wisdom, impels one to error, sleep and
sloth.

-The Bhagavadgita:14:9

-Dr. Radhakrishnan

Mysticism in Maharashtra Reprint

No.25 to 27

Jnanadeva : Biographical Introduction

1. The Condition of Maharashtra in Jnanadeva's time:

The Maharashtra of Jnanadeva's time was a free Maharashtra, yet unmolested by Mahomedan invaders. The kings of Devagiri were all supreme, and among them particularly Jaitrapala, who ruled from 1191| A.D. to 1210 A.D. (Sake 1113-1132). Of the first of these, Mukundaraja has been reported to be probably the spiritual teacher Mukundaraja, the author of the Paramamrita and the Vivekasindhu, and probably the first great writer of note in Marathi literature. In Jnanadeva's time the ruler at Devagiri was the Yadava king Ramadevarao, who is actually mentioned by name towards the close of the Jnaneshvari. He was a great patron of learning, as also, it seems, a devotee of the god of Pandharpur, whose shrine he visited and endowed with a munificent sum of money. On the whole, the Maharashtra preceding the days of Jnanadeva was a free, unmolested, and prosperous Maharashtra, where no internecine strife reigned, and where all was unity.

2. Mukundaraja :

We must say a few words about Mukundaraja, the teacher of Jaitrapala, especially because his Paramamrita seems to have suggested the title of Anubhavamrita (or as it is also otherwise called Amritaimbhava) to Jnanadeva ; and yet again because Mukundaraja was not merely a Vedantic philosopher, but, as may be gathered from his writings, a mystic also. In his Vivekasindhu II. ii. 34, Mukundaraja traces his spiritual lineage from Adinatha, his direct spiritual teacher having been Harinatha by name. Mukundaraja tells us in his Vivekasindhu how Harinatha tried to propitiate God Sankara by all sorts of spiritual practices, by utter resignation, by fasting, by concentration, and by every other conceivable remedy to attain to God, and how ultimately, all of a sudden, God Sankara appeared to him in a vision, and endowed him with spiritual illumination. It is true that the language of Mukundaraja's works appears

3. The Paramamrita of Mukundaraja

Pathway to God

lunatic (XIII.23), and how in the Great Bliss of the ecstatic state he never remembers that he has a world to relieve from the bonds of mortal existence (XIII.27). With a shrewdness that comes out of spiritual experience, Mukundaraja tells us finally that a mystic should never reveal his inner secret (XIV.18), for fear that if mystic knowledge were to be cheap among men, people would have an easy chance of deriding the mystic ??? assuring us, finally, that he who contemplates the inner meaning of the Paramamrita shall turn back from the world and see the vision of his self (XIV.25).

4. King Ramadevarao of Devagiri

As Mukundaraja lived in the time of Jaitrapala so Jnanadeva lived in the time of Ramadevarao of Devagiri. That this Ramadevarao was a worshipper of Vithoba of Pandharpur, is known from an inscription in the temple of Pandharpur which tells us that he visited that temple in 1276 A.D. (Sake 1198) on the full-moon day of Margasisha, and the inscription goes on to tell us that Ramadevarao was the head of the religious community of Pandharpur. It was during his reign that Jnanadeva composed his Jnanesvari in 1290 A.D. (Sake 1212). Two years before Jnanadeva took Samadhi, that is to say in 1294 A.D. (Sake 1216), Allauddin Khilji had already come over to Ellichpur with the intention of falling upon Devagiri. His forces were immense and powerful, and he was backed up by the Emperor of Delhi, for which reasons Ramadevarao gave him a large ransom, and saved his kingdom. But, in 1306 A.D. (Sake 1228), Allauddin Khilji sent again against Devagad a large force under Malik Kaphar, and with the help of his thirty-thousand horse Malik Kaphar was able to ransack the whole country of Ramadevarao and carry him to Delhi, where the latter remained a prisoner for six months, and returning to his kingdom, died in 1309 A.D. (Sake 1231). The kingdom of Devagiri did not last long thereafter. It was confiscated by the Emperor of Delhi in the year 1318 A.D. (Sake 1240). This tragic end of the dynasty of Ramadevarao, Jnanadeva did not to see. So long as Jnanadeva lived, the kingdom of Ramadevarao enjoyed all prosperity.

Pathway to God Reprint

(1966 Issue-Page No.82 to 83)

Spirituality Vs. Materiality

(By . Dr. R. R. Divakar M.A., LL.B., D.L. Bangalore)

There was a time when matter and spirit were looked upon as two different things which were eternally separate from each other. It was only in the world of Vedanta that a reconciliation was sought to be worked out. The spirit was supposed to be source and matter was taken as its manifestation.

As Science advanced it continued to be materialistic in its approach though many scientists did think that there was something beyond matter which was operating but which could not be the subject of Science. It is now possible to predict that a day will come when the distinction between spirit and matter will entirely vanish and the relationship of cause and effect would also be obliterated. When materialists speak of life and intelligence, they say that they are evolved out of matter itself. When the spiritualists speak of matter, they say that matter is a manifestation of spirit. But, now, Physics has come to what may be said to be materialistic monism. When Physics says that all is Energy and the varieties of matter are but forms of Energy in different stresses and wave-lengths, it accepts the monistic principle. If, however, this kind of evolution of Energy into varieties of matter is purely mechanical, then, certainly, there is no scope either for the spirit or for indetermination or for what may be termed 'will'. But as some great modern Scientists have admitted, there is something like 'will', 'indetermination, which cannot be explained by pure mechanics or mathematics. One has to admit at this juncture that Energy too has something of intelligence or 'will' about it.

The essence of spirituality is that it has certain characteristics which cannot be explained by pure mechanics. For instance, the spirit is supposed to be everywhere, at every point of space and at every point of time. So long as we think in terms of time and space, Spirit, as defined above, is exotic and beyond the comprehension of man's mind. But that cannot be

said to be the end of thinking or the end of the search or truth. Man can at times certainly rise above and beyond time and space and conceive an existence which is beyond relativity and beyond the structure of time and space.

If therefore, spirit in its purest form and matter in its purest form are thought of as entities, they seem to come so near each other that one wonders as to why the one should be called 'spirit' and the other matter'. It is in this sense that border-line between matter and spirit is becoming thinner and thinner and ultimate one may have to say that there is not a particle of matter which is not charged with spirit and no spirit which does not contain the finest part of matter.

It is only the limitations of our mind which look upon spirit and matter as two entities having two different dimensions. It comes to this: our physical body, our senses which are there for helping us to continue to exist physically and the mind which is the coordinative factor for the purpose of focussing the activities of the senses, are incapable by themselves of piercing through the seemingly different entities of spirit and matter. But once we train our minds to go beyond these limitations, we have every chance of perceiving the simultaneous and interpenetrating single existence to unitive spirit and matter.

Accusing others for one's own misfortune is a sign of want of education;
To accuse oneself shows that one's education has begun.
To accuse neither oneself nor others shows that one's education is complete.

- Epictatus

Introduction to Karnataka Mysticism

Karnataka University, Dharwad-1951

Dr. R.D. Ranade

When the spiritual conference was held at Lachchan about a couple of years back, I sent a message saying that it is this Sampradaya of Nimbargi Maharaja which is the foundation of the unity of religious systems in Karnataka. He was a great Lingayat himself and his disciple was a great Brahmin and the two together were great ornaments to the spiritual life. I can tell you this not only by my own spiritual experience, but also by a comparison of their writings and teachings with those of the saints of Maharashtra, Hindustan and Karnataka and other religious systems of the world. I said also in the message that though Nimbargi is far away in a corner in Bijapur District and the saint is not known to fame he is like a *Bakula Tree* flowers though in a corner, would send the fragrance throughout the length and breadth of Karnataka compare the following verse from Jagannath Pandit.

निसर्गद्वारामें तरकुलसमारोपसुकृती।

कृती मालाकारो बकुलमपि कुत्रापि निदधे॥

इद को जानीते यदयमिह कोणान्तरगति।

जगज्जालं कर्ता कुसुमभरसौरभ्यभरितम्॥

Everything is to be judged by its truth and its effects. So, provided each one of us takes into his head to live well, to live dutifully to live with a devotion to God. our sayings, our actions and generally our worth will be an index to the greatness of our teachers. It is from this point of view that I am looking at the message of Shri Nimbargi Maharaja. One verse which he has left behind him will be sung to you by one of our friends towards the end of this lecture. I consider it to be one of the best spiritual poems, as we shall see later on. In the meanwhile, I am going to tell you only a few words of introduction today particularly about two points, viz., the incentives to spiritual life which are found in Karnataka spiritual literature ; and secondly, the necessity and the value of the spiritual teacher. There are many more points of no smaller interest such as what is called The Dark Night of the Soul or Points of Realisation, or else The Social Influence

which mystical life spreads. This thing cannot be undertaken at this stage or within a short time; so I have to leave all that for a future occasion.

I am going to tell you a few words to day about these two points only. Now first about the uncontrived to spiritual life. What is it that compels a man to go to spiritual life and secondly what is the function and necessity and value of the spiritual teacher in the scheme? There are six selections which I have made for this afternoon. The first selection belongs to Kada-Siddha. I am proud that Nimbargi Maharaja, my spiritual teachers' teacher, belonged to the line of Kada Siddha and I was glad to learn from Dr. Nandimath that he himself has given an amount of attention to the writings of Kada Siddha. The *Vachanas* of Kada Siddha have not yet been fully expounded. It is not merely a literal interpretation that we want; it is the meaning which these vachanas carry. Now a disciple of Kada Siddha has written a verse. Of course this will be sung by Gururaoji later on; but in the meanwhile. I shall give you a few outlines of its contents. The verse runs : ಕಂಡಿರೇನೊ ಮಹಾಕಾರಣ ಬ್ರಹ್ಮನ,' and so on. Now you will see Kada Siddha here throws out a challenge to all those who say that they have known God: ಕಂಡಿರೇನೊ ಮಹಾಕಾರಣ ಬ್ರಹ್ಮನ. If you have seen God, you must have enjoyed God. If you have not enjoyed him you have not seen him. What are the marks of the vision of God? What problems does it solve? What are those questions? Have you known that seed which is non-viable which without sprouting yields unlimited harvest by which you can fill in your granaries, and which you can ration out according to a man's worth and works. Do not give it to anybody and everybody, who seeks or comes for seeking. You have to use the control and the rationing principle. It is only then that it can become fruitful. That is one point. Another point he says, is: Have you seen that with an axe without a handle you are able to cut the primeval root into three distinct parts at one stroke? Ordinarily one stroke gives you two parts. But what are these three parts? Of course all these are conundrums, and they cannot be answered in such a short while. But the point is that primeval root of *prakriti* from which the Universe has sprung, was cut by the axe of Purusha into three parts, the *satwa*, the *rajas* and the *tamas* from which sprang forth all future existence. The third question asked is: "There are six mountains hidden at a distance of three fingers. Where are these three fingers and what are those six mountains? The three fingers' distance

is the distance from the top tip of the nose to the bottom tip and the six mountains hidden are the षडरिपुs or षड्विकारs. Rise over them and go, and open the door of Unmani (उन्मनी). By opening that door you will be able to see two things. First you will be able to visualise forms, which normally do not fall within the human ken. And secondly, you will be able to hear and hold fast and certain sounds and words from God which you might regard as His message communicated to you. So this disciple of Kada Siddha, or for that matter we might call him Kada Siddha himself tells us that he has heard that tongueless bell which Shankaracharya calls "Anahatanada" (अनाहतनाद) and which plays a very important part in Kanerese, Hindi, Marathi and other mystical literatures; and also that he has been able to visualise things which have been hitherto unseen by anybody. This is the substance of that famous *pada* of Kada Siddha. I now request Shri Gururaoji to sing out that *pada*...

"Often when something unpleasant happens, we think it is bad luck. When something good happens we think it is our good luck. Rarely do we connect our experiences in the present with our actions performed in the past. Equally uncommon, do we see our present actions as building blocks for the future.

There are subtle, spiritual laws that govern the lives of all of us. Karma means action and the law of Karma governs the quality of our actions - thoughts, words, deeds, vision, intentions and attitude. These laws aim to guarantee harmony and equilibrium in the long run. It is a universal and eternal law of justice and balance.

- Brahmakumaris
An Experiential Approach
to Mastering Meditation

Great Thinkers and Philosophers of the world- 6

Prof. Dr. Madhumati M. Kulkarni -Editor

6. ZENO – 490 (495) – 430 BCE

Zeno of Elea was a Greek philosopher of Pre-Socratic Greek philosopher of Magna Graecia and a member of the Eleatic School founded by Parmenides. Aristotle called him the inventor of the dialectic. Zeno was best known for his paradoxes described by Bertrand Russell as 'immeasurably subtle and profound.'



Born – Velia, Marina di Ascea, Italy

Died- Velia, Marina e Ascea , Italy. He influenced Aristotle, Plato, Protagoras, Gorgias.

Metaphysics and Ontology were his main interests.

A philosopher and mathematician he contributed to the development of logical and mathematical rigour and that were insoluble until the development of precise concepts of continuity and infinity. Zeno's paradoxes are a set of philosophical problems generally thought to have been devised by Greek philosopher Zeno of Elea to support Parmenides's doctrine that contrary to the evidence of one's senses, the belief in plurality and change is mistaken and in particular that motion is nothing but illusion. Using seemingly analytical arguments Zeno's paradoxes aim at arguing against commonsense conclusions. Such as 'more than one thing exists'. Or 'more motion is possible.'

Zeno's paradoxes of Achilles and the tortoise eg., When Achilles (A) will reach the position where the tortoise (T) started, the tortoise will have moved farther ahead.

Step 1 A-----step 2 T

-----s step 3 T

1 A-----T

To be continued...

Activities of ACPR

1) On 27/11/2021 - Webinar of Active Associates of ACPR:

The first introductory meeting of Active Associates was held "on line" on 27th November 2021. Out of 26 members 17 members attended the meeting. ACPR secretary Adv. Maruti B. Zirali gave an introduction about scope and framework of Act: "Associates of ACPR" and about ACPR and its founder Dr. R.D.Ranade. He briefed the members about the activities carried out by ACPR. He explained about extending the mission and vision of ACPR in their respective areas. Young and energetic Active Associates from Bengaluru, Pune, Jodhpur, Ahmedabad, Delhi and from Belgaum attended the meeting. The views expressed by the members were very encouraging and all have expressed their willingness to take part in the activities in future.

2) 24-12-2021 - Google Meet of Academic Council of ACPR

The first meeting of reconstituted Academic Council was held on 24th December 2021. Even with the time disparity of various countries all have attended. Dr. Raj Belgaumkar welcomed the meet and Adv. Maruti B. Zirali ACPR Secretary delivered introductory remarks. All spoke and have expressed their views about the future activities of ACPR. All expressed their satisfaction over the present activities of ACPR. Dr. Sandeep Nair anchored the meet and made the concluding remarks in his vote of Thanks.

We are enclosing the list of Academic council members for the information of readers.

Academic Council Members List 2021.

1) Mrs.Nandini Sathaye	Washington DC USA.
2) Dr.Ashwini Mokashi	33 Pin Oak Rd, Skillman, NJ 08558. USA.
3) Dr.Balaganapathi Devarakond	Professor of Philosophy, Dept. of Philosophy, University of Delhi, Delhi. 110007 – India.

4) Dr.K.B.Dabade	Rtd. Professor, Nayarakere, UDUPI-576 103, Karnataka, India.
5) Dr.Sandeep Nair	Prof. M.B.A., Chanakya University Bangalore, Karnataka, India.
6) Dr.I.S.Kumbar	# Rtd. Professor and former Head Dept.of Philosophy, RPD College, Belagavi, Karnataka, India.
7) Dr.Vivek Apte	Sydney
8) Dr.Jitendra Sharma	Nero Surgeon, 17 Holt Street, Shrewsbury, MA – 01545, USA.
9) Prof.Pankaj Jain	Head of the Dept. of Humanities, FLAME University, Pune, India.
10) Shri.Aravind Jatti	Chairman, Basav Samiti, Basav Bhavan, Bangalore - 560 001. Karnataka, India.
11) Prof.Dr.Phamaha Somphong Unyo.	Vice Director International Buddhist Studies College MCU, Wat Rajchanaddaram (Monastery), Phranakorn, Bangkok, Thailand.
12) Mr.Antonio Plane	Scholar in Advaita Vedanta, Spain
13) Dr.Shubhada Joshi	Former Head, Dept. of Philosophy, University of Mumbai, Mumbai, India.
14) Dr.Priya Vaidya	Associate Professor, Dept. of Philosophy, University of Mumbai, Mumbai, India.
15) Dr.K.Bhima Kumar	Professor Dept. of Philosophy, University of Allahabad, Prayagraj, Uttarpradesh, India.
16) Shri.Rajendra Belgaumkar	Entrepreneur and Educationist, Belagavi, Karnataka, India.

3) 13/1/2022 - Book Release Function at ACPR:

"Some problems in the philosophy of Saint Paul " was released by Dr. Ashok D'souza, Professor and Chairman, Dept of Social work, RCU Belagavi. In his speech after releasing the book Dr. D'souza said, "St. Paul is the originator of missionaries in the world. He gave philosophical attributes to the spiritual expression and the book analyses the process of understanding the spiritual aspects through philosophy".

Hon'ble M.P. Smt. Mangala Angadi chaired the function and expressed her happiness to be associated with ACPR and recalled the memories of Late MP Shri Suresh Angadi participating in ACPR activities. He had donated more than 5 lacks from the local MP Fund for the development of ACPR's infrastructure.

The office bearers of Belgaum Bar Association were honoured on the occasion. The belgaum Bar Association is always stood behind the activities of ACPR and helped in all respect whenever called for. Shri Ashutosh David, Director Trinity College, Belgaum was the master of ceremony of the function.



The book release function on 13-1-2022, in photo L. to R. Sri.Ashok Potdar, Chairman ACPR, Smt. Mangala S. Angadi, Hon. M.P. Dr. Ashok D'souza, Prof. RCU, Adv.Prabhu Yatnatti, President Belgaum, Bar Assn. Shri V.H.Deshpande trustee ACPR.

Hon. M.P. Smt. Mangala S. Angadi being honored at ACPR on 13-1-2022





Honoring of office bearers of The Belgaum Bar Association on 13-1-2022. At ACPR in picture, Adv. Prabhu Yatnatti President, Adv. Sachin R. Shivannavar, Adv. Sudhir B. Chavan, Vice president Adv. Giriraj N. Potdar, Gen. Secretary Adv. Buntly R. Kapali. Jt. Secretary & Managing Committee members Adv. Mantesh T. Patil, Abhishek V. Udhoshi, Adarsh A. Pit, Irfan Y. Byal, Prabhakar K. Pawar, Pooja B. Patil

4) 16-1-2022 - Book Release Function at Pune.



From Left- Dhanajay Jeripatike, Mukul Mushtikar, Dr. Datta Kunte, Dr. AShwini Jog, Hon. Vice Chancellor Dr. Nitin Karmalkar, Adv. Mohan Pitambare, Dr. Aditya Abhyankar, Gouri Mushtikar and Madhu Jeripatike.

(Report in Marathi translation by editor)

1) A book, 'Prof. R.D. Ranade's contribution to Indian Philosophy' written by Prof. B.R. Kulkarni published by ACPR was released on 16th Jan. 2022 at the hands of Prof. Dr. Nitin Karamalkar, Vice-Chancellor of Savitribai Phule University Pune. He stated "the four types of Bhaktas as explained by the divine preceptor Lord Krishna Prof. Ranade falls into the category of Dnyani Bhakta. In order to be on the path of righteousness one has to follow Naam Jaap. The congregation of 'Santas' described by

Ramadas Swamiji is presented by Gurudev in the sermon on the mount style and showed the similarities of all Dharmas."

2) Prof. R.D. Ranade Memorial lecture series was conducted at Savitribai Phule University, Pune. A book आत्मानंद व त्याचे जीवनातील स्थान (Divine ecstasy and its place in life) written by Padmatai Kulkarn, 2nd Edn. published by ACPR was released on the occasion. Explaining the significance of Atmanand Prof. Ashwini remarked on the occasion. Atmananda is something distinct from Physical or intellectual ecstasy, it cannot be distributed, it is to be kept burning with the help of oil called Naam Smaran. 'It is a book echoing the Mantra of Yajurveda' may peace prevail everywhere in the universe.

- Dr. Ashwini A. Jog, Solhapur

(A letter from Vice Chancellor Savitribai Phule University Pune is presented at the end of activities section in this Issue.)

5) 28-1-2022 - Visit to Kaneri Math by ACPR team.

A team led by ACPR's Secretary Adv. Maruti B. Zirali paid a visit to Gurukul of Shri Siddhagiri Kadasiddheswar math Kaneri and met H.H.Poojya Shri Siddheshwar Mahaswamiji of Jnanayogashram Vijayapura and Shri Adrushya Kadasiddheswara Swamiji of Kaneri math. The purpose of the visit was to seek Foreword to the new book "Hindi Santara paramartha Marga" Kannada translation of English work by Dr. R.D. Ranade.

H.H. Pujya Swamiji was kind enough to give an audience to us in spite of his ailment. Secretary M.B. Zirali apprised him of the activities of ACPR and about more than two dozens of books published in the recent past. Swamiji expressed his satisfaction about the activities and suggested to co-ordinate the future activities with the likeminded spiritual organisations. Swamiji also asked us to include mystic and spiritual aspects in our activities as Shri Gurudev Ranade was a mystic philosopher of the highest order. "The courses and the activities coupled with intuitive elements will be more holistic than mere philosophy" he said. Adv. Maruti B. Zirali Secretary ACPR, presented the publications of ACPR to all the Swamiji's present at Gurukul Kaneri in the gracious presence of H.H. Shri Siddheshwara Mahaswamiji and Shri Adrushya Kadasiddheswara Swamiji of Kaneri Math. More than 40 Books were presented to 12 Swamijis of various maths assembled there.



Team ACPR at Gurukul
Siddhagiri Kaneri Math,
Kolhapur.

Adv. Maruti B. Zirali
secretary ACPR interacting
with the Swamijis of
Gurukula at Siddhagiri
Math Kaneri,
Kolhapur.



6) 03-2-2022 - Shri Bhausahab Maharaj Punyatithi

At ACPR, the Punyatithi program of Sadguru Samarth Shri Bhausahab Maharaj was observed on 3rd of February 2022 with utmost devotion. Adv. Shri Maruti B. Zirali gave a talk on the life and messages of Shri Bhavusaheb Maharaj.

He said, "Shri Gurudev observed that Shri Bhausahab Maharaj was not less than Shri Jnaneshwar. He is also known as Umadi Maharaj and made Umadi as the "Gangotri" of the Nimbargi Sampradaya. This Sampradaya is called "Swaroop Sampradaya" and Umadi Maharaj i.e. Bhavusaheb Maharaj is the "Bageeratha" of the Sampradaya.

The Sampradaya was originated by Shri Nimbargi Maharaj i.e. Shri Gurulingajangama Maharaj of Nimbargi, who took initiation by Shri Muppinamani of Siddhagiri-Kaneri.

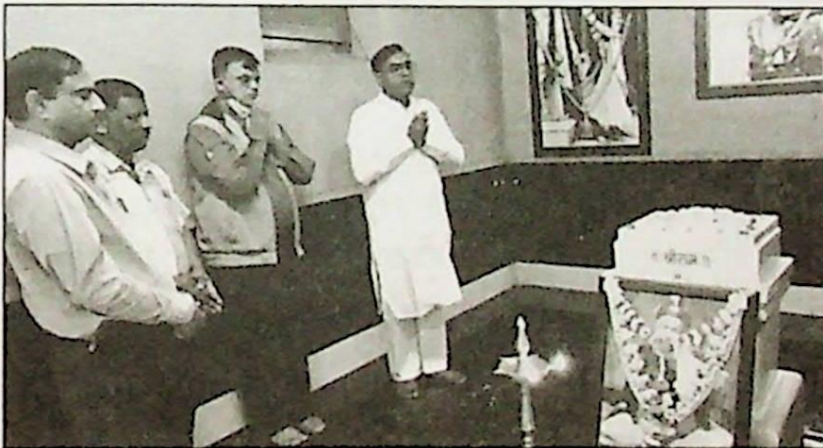
In his further talk Adv. Shri Maruti B. Zirali said that, Shri Bhausahab Maharaj took initiation by Shri Nimbargi Maharaj and devoted his entire life in promoting Swaroop Sampradaya. The original name of Bhausahab Maharaj was Venkatrao Kharderao Deshpande. Shri Raghunathapriya Maharaj, deciple of Nimbargi Maharaj took him to Nimbargi at the tender age of 14 by observing his smartness and spiritual tendency.

Shri Bhavusaheb Maharaj did not write any book but made Shri Gurudev Ranade to publish the base books of Sampradaya namely 1) Bodha Sudhe- collection of sayings of Nimbargi Maharaj. 2) Sadhaka Sudhe - Letters of Bhavusaheb Maharaj. 3) Nitya Nemavali - the daily Chanting Verses.

Shri Bhavusaheb Maharaj was never populist, and morality was all important for him. Meditation and the path of Guru was the only attention. He traveled extensively without accepting any favour from others to spread the spiritual messages. Shri Bhavusaheb Maharaj lived through his deciples.

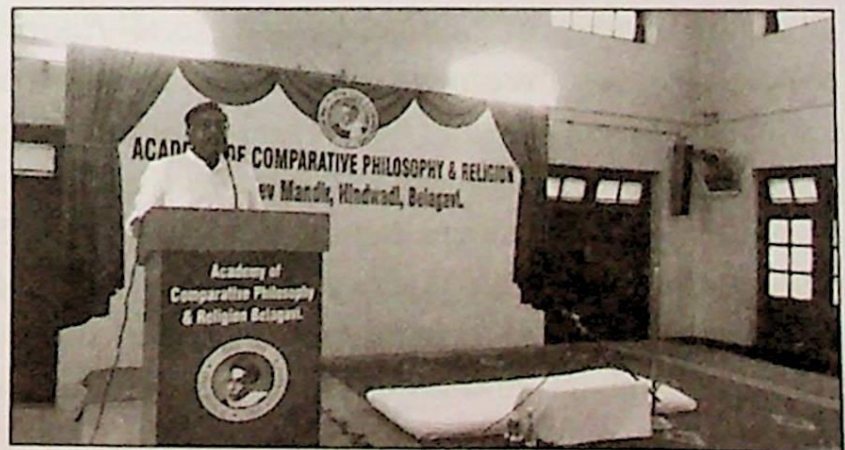
Shri Siddharameshwar, Shri Girimalleshwar, Shri Shivalingakkavva, Shri Amburao Maharaj and Shri Gurudev Ranade were the legacy of Bhavusaheb Maharaj to this world. The greatest message what we get from his life is Not only "Ichcha Shakti" "the karyashakti" is all important in life.

Function began with Invocation song by Smt. Deepa Padaki. It was attended by devotees in good number.



On 3-2-2022, Shri Bhavusaheb Maharaj Punyatithi, Dr. V.V. dani and others along with Adv. M.B. Zirali offering prayers on the occasion.

Adv. Maruti B. Zirali, Secretary ACPR, delivering lecture on the "Life and teachings" of Shri Bhavusaheb Maharaj on account of punyatithi celebrated on 3-2-2022 at ACPR



Readers' Views

The Editor,
"Pathway to God"
ACPR, Belagavi

Respected Sir,

It gives me an immense pleasure to place here my views towards significant contribution made by 'Pathway to God' (A Quarterly Journal published by ACPR, Belgavi.) In spiritual life. I have been reading this journal for the last 20 years and pleased to say with pride that the articles from eminent philosophers, scholars, educationists as well as learned Sadhaks have been very useful and serve as a guiding lamp for the spiritual aspirants walking on the path of God-realisation.

The message and legacy of Nimbargi sampradaya is also well explained in many articles. Moreover, the continuous attempts of journal to spread the world-wide message of saints "one God, one World, one Humanity" is quite appreciative.

I wish every success for all the future activities of ACPR.

Yours faithfully,

(Sharad P. Joshi)

Flat No. 5, Manganga Apts.

Keshav Nagar, Chinchwad, Pune 411033

(Cell: 9657117591)

For a student of Philosophy like me, all *Pathway to God* Journals are a collection of resourceful writings that I can anytime refer to. The editorials include a diverse range of topics and different scholars express their views such that it not only helps a naive researcher like me to comprehend a text or philosophical concept better, but even non-philosopher readers also understand what the writing conveys. As a follower of Nimbargi Sampradaya, I look forward to read reminiscences of Gurudev Ranade, Sharakka Maharaj and ardent Sadhakas of the sampradaya. I wish more spread and success to the journal and ACPR's work. By the Grace of God, I

believe soon the journal will be available digitally for readers in every corner of the world.

-Charuta Kulkarni, M.A. Philosophy, Mumbai.

Prof. K B. Dabade: Hi... Dabadeji... Recently I read the article "The Achelons in Mysterium Tremendum- Vishwarupa" by Dr. NV. Kulakarni, in Pahway to God. It made a good reading. The highlight for me, is the comparison/contrast of Vishwarupa of the Lord to Rama (Shivagita, Padma Puraṇa) and Arjuna in (Gita).. Gurudev Ranade's writings as Source Texts continue to inspire many more in The Pathway to God... Its very true of what the author said in the End Note of the article, "Great Mystical saints like Prof. Ranade can partake, participate and appreciate Vishwarupa visions. For little minds only textual comparison only is possible".

- by Prof. Yashvantha Achar, Mangalore

The editor's Musings made an interesting reading, through stories, incidents etc. Truly very tough to conquer ego. The Book Review and the Obituary columns at the end, was enlightening/informative. The definition of "Guru" is really a vast one, and well explained by Mr. Sridhar Deshpande. The poem by madam Jyothi Rao, inspires, but I feel honesty should be there in the heart, so that the journey of life will be magnificent.

The pleadings of Meerabai are well translated from Hindi to English, and the five requests to the Lord are all quite interesting. We all had heard of the name of Socrates. But the journal has thrown light on the pre-Socratic philosophers also, unknown by many. "Only Mahatma Gandhi understood the importance of the same platform for all the religions" might be true.

Glad to know that the next issue will contain short and crisp articles.

P.S. Kulkarni
Bangalore

BOOK REVIEW- 16

- Editor

Title of the Book - Some Problems in the Philosophy of SAINT PAUL

Author- V.H. Date

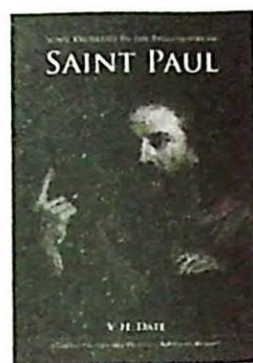
Publishers- Academy of Comparative Philosophy and Religion, Shree Gurudev Mandir, Hindwadi, Belagavi

Total No. of Pages – xviii+82

Printed at- M/s Impressions, B-2, Akshar Arcade, 3360/4, Gondhali Galli, Belgavi-590 002

Price- Rs. 200/-

The book was released at ACPR on 13-01-2022



The book under review is a research work of Prof. Dr. V.H. Date under the guidance of Professor R.D. Ranade in 1930-32. It is his first literary product as a research scholar in Allahabad University.

The book is divided into three broad Chapters.

Chapter I entitled as 'Paul's Conception of the Person of Christ ' contains ten sub-divisions bearing the titles as :

1. Jesus as Messiah; 2. KYRIOS, the Lord; 3. Son of God, Ideal of Adoption: Formal and Official; 4. Christ as Spirit; 5. Trinity or Unity? 6. God-mysticism vs. Christ-mysticism; 7. 'In Christ Jesus'; 8. Pauline picture: whether of historic or Divine Christ?; 9. The Self-emptying or the Kenosis of Christ; 10. 'Christ has the Value of God'.

Chapter II entitled ' St. Paul and His Visions contains eight topics entitled as

1. Paul considers his conversion as work of God; 2. The Three accounts of the Vision and the We Passages.... 3. Paul combines in him both types of Mystics: Photist and Audile; 4. Possible Interpretation of Paul's Blindness; 5. Jung's Explanation : Psychogenic Blindness; 6. Would that we too be Epileptics, if Paul were so! 7. No Photism or Auditons'; 8. Value of Visions etc., as Intimations of the Reality.

Chapter III bears the title 'The Gospel of St. Paul with sixteen sub-titles as follows:

1. The Gospel of St. Paul and the Four Gospels; 2. Paul: the bearer of the 'Good News'; 3. To Know God, there Requires the Spirit of God; 4. There is one God and Nothing Else but God; 5. A Christian Saint always at the Bar of Christ; 6. The Spiritual Teacher yokes down everything to the knowledge of God; 7. Sin Ingrained in the nature of Man; 8. Yet We Must Conquer evil with Good; 9. Religious Considerations First of All; 10. The Church as an Organic Whole; 11. Christianity independent of the Conditions in Life; 12.

Be infant in Wickedness but men in understanding; 13. The Rational Worship and Christian Duties; 14. The Christian Love ,the Noblest Spiritual Gift of All; 15. Paul's Conception of Resurrection of the Dead; 16. The Behaviour and the Fortune the Minister of God.

These sub-titles are self- explanatory as regards the contents of the book under review.

The book bears the Publisher's note by ACPR's Hon. Secretary Adv. M.B . Zirali . The Preface is written by Dr. Shankar Lal Suthar, Rtd. Principal, Ahmedabad.

At the beginning, the book presents a list of Prof. Date's works , his hand writing and an Office Note of the University of Allahabad.

The book is hard bound with a beautiful cover page . The entire work is an authentic record of the philosophy of St. Paul presented in a very crystal clear language and elegant style. What exalts the value of the book is it was handed over by Sri. Deepak Apte-Grandson of Shri Gurudev Ranade- to Dr. Suthar , as he says,' that Shri Deepak Apte Dada retrieving it after 89 long years and asking me to prepare it for publication is nothing less than Divine Grace.'

The work is of course useful for readers in general and researchers and book lovers in particular.

Dr. A.D. Kulkarni



Dr. Aravind D. Kulkarni 11-1-1940 – 3-2-2022. Ardent disciple of Shri Gurudev Ranade since his college days Late A.D. Kulkarni, rendered his services to Nimbargi Sampradaya. A dentist by profession, he was trustee of Shree Gurudev Ranade Samadhi trust Nimbargi and was current President of Shree Bhahusaheb Maharaj Trust Umadi. He worked to publish books, Audios and videos related to Nimbargi Sampradaya.

He visited ACPR Gurudev Ranade Mandir Belagavi on few occasions. The Board of trustees of ACPR express the deep condolence for his Nirvana.

-Editorial Board

Padmashri Ibrahim Sutar

Great Sufi Saint an awardee of Karnataka Rajyotsava Award and Padmashree, Late Ibrahim Sutar's demise is an unbearable loss to the society, his explanations on various spiritual and philosophical aspects were well informed and motivational. He was a great exponent of harmony and humanity. He is well known as "Kabeer" of Kannada.



He visited ACPR in the year 2010 and delivered lecture and inspired the public. We, the Board of Trustees of ACPR deeply mourn his sad demise and pray Shri Gurudev to bless his spirit.

- Editorial Board

Revised Resolutions for publication of Books & Articles in PWG Journal

Board Resolution

No.04

NORMS FOR THE PUBLICATION OF BOOKS BY ACPR, BELAGAVI.

The Board has discussed at length regarding the norms to be followed for the publication of books by ACPR. After detailed deliberations the discussion the Board has resolved to follow the norms mentioned below.

1. ACPR being an International Institution the works to be published should match with the standard and goodwill of the Academy, as intended by Gurudev Dr. Ranade.
2. The works to be published shall be original and their originality should not be questionable.
3. The work should be related to the basic aims and objectives of the ACPR and should promote these aims and objectives.
4. The works to be published should not disharmonise any religion and/or philosophy of the world.
5. The publication intended shall be scrutinized by the Board of editors of Pathway to God of ACPR and thereafter the approval of the Board of Trustees will have to be sought.
6. The publication of the book by ACPR is at the complete discretion of the Board of Trustees of ACPR.

The above norms have been followed strictly since last several decades.

Resolution No.05

It has been resolved by the Board of Editors and approved by the Board of Trustees that the following norms are to be followed while submitting the articles for publication in *Pathway to God* quarterly journal.

1. The articles should be original in nature.
2. They should not be direct copy of the PhD. Thesis.
3. They should not exceed four pages of A4 size paper.
4. They should be neatly written/typed in double like on one side of the paper.

It has been resolved that the final decision to accept or reject the article is at the complete discretion of the Board of Editors of ACPR.

This is the letter from Hon. Vice Chancellor of Savitribai Phule University reproduced here for readers information.

- Editor



सावित्रीबाई फुले पुणे विद्यापीठ

(पूर्वीचे पुणे विद्यापीठ)

गणेशखिंद, पुणे-४११००७, भारत.

Savitribai Phule Pune University

(formerly University of Pune)
Ganeshkhind, Pune-411007, India.

प्रा. नितीन र. कर्मळकर
कुलगुरु

Prof. Nitin R. Karmalkar
Vice Chancellor

दूरध्वनी : (कार्यालय) ०२०-२५६२१०१७

Telephone : 020-25621017

E-mail : puvvc@unlpune.ac.in

Ref. No. VC/110

Date : 09 FEB 2022

To
Shri. Maruti B. Zirali
Secretary,
Academy of Comparative Philosophy
& Religion (ACPR)
Gurudev Ranade Mandir,
Hindwadi, Belagavi 590 011

Dear Sir,

Greetings from Savitribai Phule Pune University (SPPU)!

At the outset, I would like to thank you and the Board of Trustees of Academy of Comparative Philosophy & Religion (ACPR), Belagavi for extending warm regards towards the university for the books published by SPPU in respect of great Philosopher Gurudev Dr. R.D.Ranade.

I would also like to thank you for sharing with us the books of Mysticism in Maharashtra written by the Spiritual Guru Dr.R.D.Ranade. I really appreciate your team's efforts in these wonderful publications.

I am inspired with the mission of the ACPR and glad to know about the work carried out by the academy. It would be a pleasure for me to visit your academy in the coming years. I extend my best wishes to ACPR for its future endeavors!



Yours,

Prof. Nitin R. Karmalkar

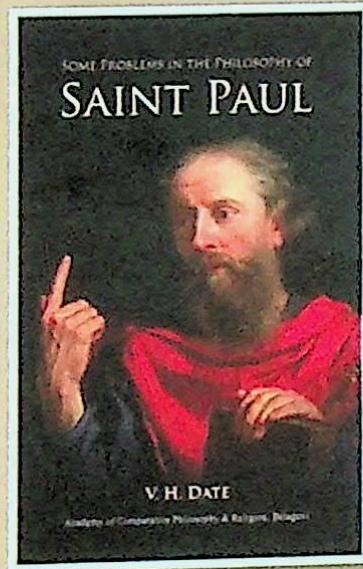
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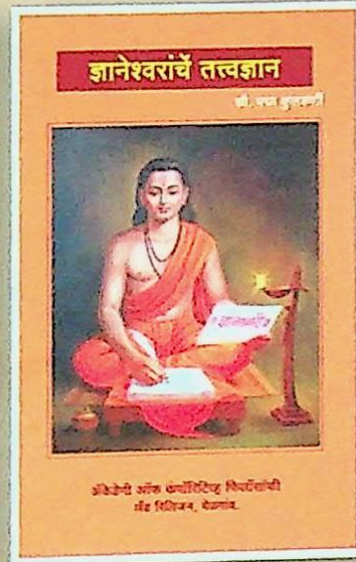
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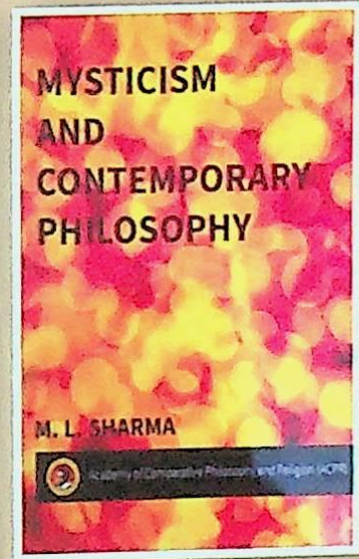
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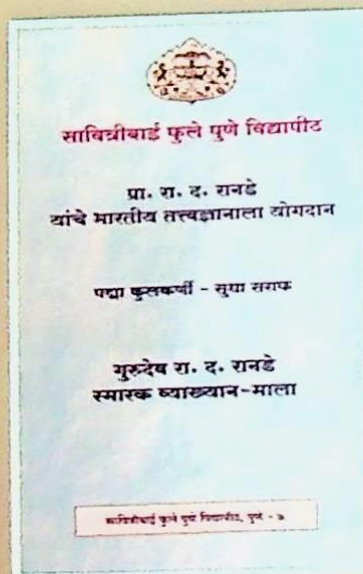
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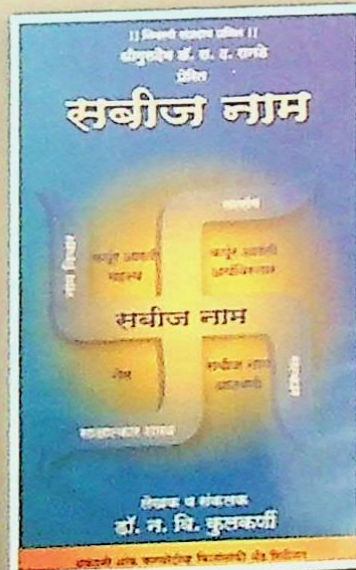
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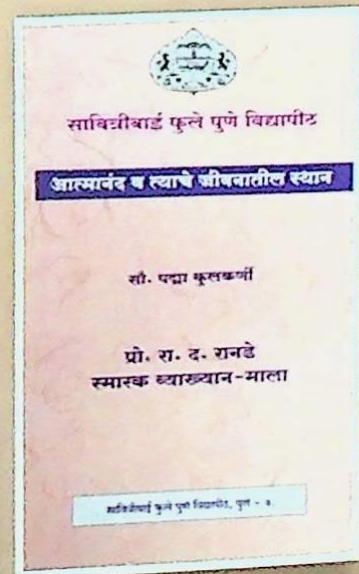
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